rijc Strvajtcwc ovonrc/ owe avdpuirovc §fec /ecu gad *<um*ᵥ oXXa fcouc TI icai 8ai^ova<?. Godj Of the first cause, having the greatest power, or being omnipotent, ought therefore to make not only men, and other animals, but also gods and demons. And accordingly this is the title of hiS 1 3th Chapter: *Vtosraa®ia*| *iytratyiyv**0aiₒ* how eternal things may be said to be made or generated.-— It is true, indeed (as we have often declared), that some of the Pagan Theists asserted **God** IlOt tO be **the** Ollly dytvqrov jcet! *avOvirovrarov,* the only unmade and self-existent being — but that matter also was such ; nevertheless, • this opinion not so generally received amongst **them,** as is commonly supposed : and though of the ancient fathers confidently impute it to Plato, yet there seems to -be no .sufficient ground for their so doing; and Porphyrius, JtimhiichuR, Proclus, and other Platonists, do not only professedly oppose the same as false, but also as that which was dissonant from Plato's principles. Wherefore, according to that -larger notion of the word aycviprov, as taken synonymously with ttttro-ye'H; and *avBvwQGTdTQVy* there were many of the Pagan theoiogers, who agreed with CliristiailS ill this, on *avro* d-ylvnrov o ©£0£ₒ *K<U* ovfft'a rturov vc «»' «V0t «c *W* aytvvijtna, that God IS tin! only iiigeiierafe or unmade being, and that his vrry essence is ingenerability or iunascibility ; —all other things, even matter itself, being made by hi Hi. But all the rest of them (only a few Dithfbb* cxcepted), though

they supposed matter to be self-existent, yet did they conclude, that there was only «c W*oc ^vijroc, only one unmade or unproduced God—and th^tt all their other